

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Descending[1] (*of*) The Book (*is*) from Allah, The Mighty The *Hakeeme*[2] (*infinite hekmah*[3] *Possessor*).	تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ۝١
2. Verily We descended to you[g] The Book by the right; so let-worship [*you* [s]] Allah, purely/faithfully for Him (*is*) the religion.	إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ۝٢
3. Lo! For Allah (*is*) the religion the pure; and who [r] *ittakhatho*[4] (*they*[z] *took and presumed*) of lesser than/without Him *aw'leyaa*[5] (*guardians/allies*), not [*we*] worship them except to near us they[z] to Allah a nigh[w]; verily Allah rules among them in what they (*are*) in it[x] differing they[z]; verily Allah divinely-guides not whom[p] he (*is*) a liar *kaffaron* (*ever/stout ingrate*).	أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ۝٣
4. Had Allah wanted to *yattakhetha*[6] ([*He*] *takes and makes*) a child, surely (*would have*) *isstafa*[7] ([*He*] *superlatively and exclusively selected*) of what [*He*] creates whatever[8] [*He*] wills; *subhana*[9] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him, He (*is*) Allah The One The *Qahha'ro* (*Ever/Stout Subduer*).	لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ۝٤
5. [*He*] created the Heavens [w] and the Earth [w] by the right; *youkawwero* ([*He*] *wraps/transposes*) the night over the day and *youkawwero* the day over the night; and [*He*] subjugated the sun[w] and the moon[x] each runs for *ajalen*[10] (*term-limit*) *musamma*[11] (*that which is*	خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ

[1] The word "**تنزيل**" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See **التاج!**

[2] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم!**"

[3] See the *Lexicon* attached to this *Translation* for "*hekma!*"

[4] The word "**إتّخذ!**" from "**الإتخاذ!**" which is "**إفتعال**" for "**الأَتّخاذ,**" as stated in **لسان العرب**; therefore, "**إتّخذ**" is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

[5] The word "**أولياء**" could also mean, among them: *protector, friend*!

[6] See footnote 4 above regarding **اتخذ!**

[7] See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "**اصطفى**" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على!**" In the case of (a) it *could* include *more than a single element*! In the case of (a) "**الأصطفاء**" is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء!**" In the case of (b) the subject of "**إصطفاء!**" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

[8] The particle "**ما**" is "**إسم, أو أداة شرط**" = *conditional* noun/particle; or "**ما**" = "**إسم موصول**" = *connective* noun meaning *whatever*, or *that which*! See **إعراب القرآن، لمحمود صافي** and **الدّر المصون، لـ احمد الحلب!**

[9] The word "*subhanaho*" = "**سبحانه**" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*" = "*Him!*" Wherever the word "*subhana,*" or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*" = "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[10] The word "**الأجل**" means term-limit, see **اللسان!**

designated and/or named); ha, He (*is*) The Mighty The *Ghaffaro* (*Ever/Stout Forgiver*).	مُّسَمًّى أَلَا هُوَ ٱلۡعَزِيزُ ٱلۡغَفَّٰرُ ۝٥
6. [*He*] created you[b] of one[w] self[w]; afterwards [*He*] made of her/it[w] her/its[w] spouse (*wife*)[12]; and [*He*] descended for you[b] of the *an'aa'me*[w] (*cattle/camels/sheep/goats*)[w] eight pairs[13]; [*He*] creates you[b] in your[n] mother's bellies, a creation of after a creation in three darknesses[w]; *tha'lekum* (*collective-afar-He*)[x] Allah (*is*) your[n] Lord; for Him (*is*) the proprietorship; no an *elaha* (*a deity*) except Him, so wherefrom[14] you[z] (*are being*) distracted.	خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ ثُمَّ جَعَلَ مِنۡهَا زَوۡجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلۡأَنۡعَٰمِ ثَمَٰنِيَةَ أَزۡوَٰجٖۚ يَخۡلُقُكُمۡ فِي بُطُونِ أُمَّهَٰتِكُمۡ خَلۡقٗا مِّنۢ بَعۡدِ خَلۡقٖ فِي ظُلُمَٰتٖ ثَلَٰثٖۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۖ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُصۡرَفُونَ ۝٦
7. *En* (*if*) you[z] unbelieve then verily Allah (*is*) rich *a'n* (*regarding*) you[b]; and not delights [*He*] for His *eba'de* (*worshippers-/submitters/slaves*) the unbelief; and if you[z] thank [*He*] delights it[x] for you[b]; and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer-/she-sinner/she-offender*) another's *wezra*[15] (*an ill-burden/sin/offense*); afterwards to your[n] Lord (*is*) your[n] return then *youn'be'o* (*inform by piece-of-significant-and-availing-news*) you[b] [*He*] by what you[c] were working; verily [*He*] (*is*) Omniscient by the chests' possession.	إِن تَكۡفُرُواْ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنكُمۡۖ وَلَا يَرۡضَىٰ لِعِبَادِهِ ٱلۡكُفۡرَۖ وَإِن تَشۡكُرُواْ يَرۡضَهُ لَكُمۡۗ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرۡجِعُكُمۡ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ۝٧
8. And if touched/betided the human *dhurron* (*persistent distress*) [*he*] invoked his Lord, *muneeban*[16] (*iteratively penitent-returnee*) [*he*] to Him; afterwards if *khawwala* ([*He*] *fostered/nurtured*) him a boon[w17] from Him, [*he*] forgot[18] (*ceased paying attention to*) what [*he*] [was] invoking of before; and [*he*] made for Allah compeers, to stray [*he*] *a'n* (*off*) His path; let-say [*you*[s]]: *tamatta'ao* (*let-relish the transitory worldly delights* [*you*[s]]) by your[t] unbelief a little; verily you[g] (*are*) of The Fire's[w] companions.	۞وَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ دَعَا رَبَّهُۥ مُنِيبًا إِلَيۡهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعۡمَةٗ مِّنۡهُ نَسِيَ مَا كَانَ يَدۡعُوٓاْ إِلَيۡهِ مِن قَبۡلُ وَجَعَلَ لِلَّهِ أَندَادٗا لِّيُضِلَّ عَن سَبِيلِهِۦۚ قُلۡ تَمَتَّعۡ بِكُفۡرِكَ قَلِيلًا إِنَّكَ مِنۡ أَصۡحَٰبِ ٱلنَّارِ ۝٨
9. O/is[19] who[p] [*he*] (*is*) a *gha'neton* (*he-devotedly-obeyers/-submitter*) the night's segments, kowtowing [*he*] and standing [*he*], *yah'tharo* ([*he*] *takes caution*) (*regarding*) the Hereafter[w] and *yarjo*[20] ([*he*] *fears/hopes*) His Lord's mercy[w]; let-say [*you*[s]]: are level who[r] they[z] know and	أَمَّنۡ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ سَاجِدٗا وَقَآئِمٗا يَحۡذَرُ ٱلۡأٓخِرَةَ وَيَرۡجُواْ رَحۡمَةَ رَبِّهِۦۗ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَ

[11] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!
[12] The word "*spouse*" here means "*wife*," because in (*S* 7:189) Allah says: "to quiet [*he*] to her!"
[13] The word "زَوَج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زَوَج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!
[14] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
[15] The word "وِزر"=*we'zr* means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!
[16] The word "منيبا" from "أناب" means *iteratively penitent*! See الراغب!
[17] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[18] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The *second* meaning *especially applies where Allah says*: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!
[19] The word "أمّن" means "يامن," see القرطبي!
[20] That is seeks the delight of Paradise[w]!

who[r] not know they[z]; verily only reminisce the *alba'be's* (*hearts-intellects staff*)'s possessors.	إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ (٩)
10. Let-say [*you*[s]]: O, [*My*] *eba'de* (*worshippers/submitters/slaves*) who[r] believed they[z] *ettaqo* (*let-*[*you*[z]] *reverentially guard not to displease*) your[n] Lord; for whom[r] *ahasano* (*they*[z] *rendered*: *meritorious-deed*) in this-she[y21] the world[w] a *hasanaton*[w] (*meritorious-deed*)[w]; and Allah's Earth[w] (*is*) vast[w]; verily only (*to be*) fulfilled[22] the *ssa'beroona* (*people of patience*) their remuneration by other than a count.	قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمْ لِلَّذِينَ أَحْسَنُواْ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ (١٠)
11. Let-say [*you*[s]]: verily I (*had been*) commanded to worship Allah faithfully/purely for Him (*is*) the religion.	قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ (١١)
12. And I (*had been*) commanded to that [*I*] be first (*of*) the Muslims.	وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ (١٢)
13. Let-say [*you*[s]]: verily I fear/know[23], *en* (*if*) I disobeyed my Lord, a great day's torment.	قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ (١٣)
14. Let-say [*you*[s]]: Allah [*I*] worship faithfully/purely for Him (*is*) my religion.	قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى (١٤)
15. So let-worship you[z] what willed you[c] of lesser than-/without Him; let-say [*you*[s]]: verily the losers (*are*) who[r] lost they[z] their selves[w] and their families[w] The *Qeyamatey's*[w] (*Judgment's*) Day; ha, *tha'leka* (*afar-that-it/*)[x] it[x24] (*is*) the *khusra'ne*[25] (*perdition/waste/misguidance*) the manifester.	فَٱعْبُدُواْ مَا شِئْتُم مِّن دُونِهِۦ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ (١٥)
16. For them from above them shades of Fire[w] and from beneath them shades; *tha'leka* (*afar-that-it/*)[x] frightens Allah by it[x] His *eba'da* (*worshippers/submitters/slaves*); O, [*My*] *eba'de* so *ettago'ne* (*let-you*[z] *reverentially guard against the displeasure of*) [*Mine*][26].	لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ يَٰعِبَادِ فَٱتَّقُونِ (١٦)
17. And who[r] avoided they[z] the *Ttaghoota* ("*devil*"/ "*tyrant*"-/*irreligious man-made system*/"*of rules contravening Sharey'ah*") to worship it[w] and *anabo*[27] (*they*[z] *iteratively returned-penitently*) to Allah, for them (*is*) the *bushra*[w] (*pleasing-tiding*)[w28]; so *bashsher*[29] (*let-*[*you*[s]] *tell pleasant tidings*) [*My*] *eba'de* (*worshippers/submitters/slaves*).	وَٱلَّذِينَ ٱجْتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ فَبَشِّرْ عِبَادِ (١٧)

[21] "*The world*" in Arabic is *feminine*! So, the indication to it is by *this-she*[y]!"

[22] The word "يوفّى" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "يوفّى" means to be *endeavored and gathered the last part of an obligation and fulfilled it*!

[23] *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

[24] The pronoun "هو" refers to the "*loss*" which is a *masculine* gender in Arabic!

[25] The word "الخسران," *linguistically* in The Qur'an has *various* senses, such as "*waste*" or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this *Translation* for details! Also see البصائر!

[26] The letter "نَ" in "فاتّقون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغني عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاتّقون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[27] The word "أنابوا" from "أناب" means *iteratively returned penitent*! See الراغب!

[28] Here again there is *no single* word in English for the *noun* "بُشرى;" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

[29] Ibid, only here regarding بشّر!

18. Who[r] *yasta'meaona*[30] (*they*[z] *affirmably hear*) the say then *yattabe'ona* (*they*[z] *closely-follow*) its[x] *ahsa'na*[31] (*perfectest and beautifulest*)), those (*are*) whom[r] divinely-guided them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellects staff*)'s possessors.	الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ ﴿١٨﴾
19. Is then whoever righted on him the torment's word[w], are then you[s] rescuing who[a] (*is*) in The Fire[w].	أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي النَّارِ ﴿١٩﴾
20. But who[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) their Lord, for them chambers[w] above it[w] chambers[w] *mabneyyaton*[w] (*that which are built*)[w] run[w] under it[w] the rivers; Allah's promise, not unfulfills Allah the appointment.	لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾
21. Have not seen [*you*[s]] that Allah descended from the sky[w] water[x]; then [*He*] threaded it[x] springs in the Earth[w]; afterwards *youkhrejo* ([*He*] *emerges/produces*) by it[x] *zer'an*[32] (*crop that had germinated/sprouted/became ready for harvesting*) variant its[x] hues[x]; afterwards [*it*[x]] desiccates then [*you*[s]] see it[x] *mussfarran* (*turning-yellow-/all yellow*); afterwards [*He*] makes it[x] debris; verily in *tha'leka* (*afar-that-it/*)[x] surely (*is*) a reminiscence-/remembrance[w33] for the *alba'be's* (*hearts-intellects staff*)'s possessors.	أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾
22. Is then whomever *sharaha* (*delightedly opened*) Allah his chest for [the] Islam, so he (*is*) on an illumination from his Lord; so *waylon* (*lengthy: woe/bane/valley in Hell*) for the indurate[w34] (*are*) their hearts of *thekre* (*Qur'an/mention of*) Allah; those (*are*) in a misguidance manifester.	أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾
23. Allah *nazzala* (*iteratively descended*) *ahsana* (*excellenter*) (*of*) the discourse[x] a Book[x] similar (*are its*[x] *Aya'te i.e. its statements*), twain, *taq'sha'erro* (*get-gooseflesh/shudder*) from it[x] skins (*of*) whom[r] *yakhshawna* (*they*[z] *reverently-fear*) their Lord; afterwards soften their skins and their hearts to Allah's *thekre* (*Qur'an*); *tha'leka* (*afar-that-it/*)[x] (*is*) Allah's divine-guidance, [*He*] divinely-guides by it[x] whom[r] [*He*] wills and whom[r] misleads Allah, then not for him of a divine-guider.	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾
24. Has then whoever *yattaqey* (*cautiously-guards he*) by his face ill (*of*) the torment[35] The *Qeyamatey's*[w] (*Judgment's*)	أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ

[30] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[31] There is no English word for **أحسن** =*ahsane*! Both words *perfectest* and *beautifulest* are in their *adjective* sense!

[32] See the *Lexicon* attached to this *Translation* for this very important word!

[33] The word "**ذكرى**" is "*reminiscence/remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*S6: 68*).

[34] The word "**قلوب**" = "hearts" is a "**جمع تكسير**" ="broken plural." And the word "**قاسية، أو قسية، كماقال البعض، و هذا أبلغ، ولكن ليس هذا موضوعنا هنا**" and "**قاسية**" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "*broken plural*." Hence: "indurate[w]" as so stated!

[35] Qur'an commentators say that there is an *intended omission* of an obvious "*predicative clause*"= *better than he who is saved and delighted*? Such omission is due to the *eloquence*, *brevity*, and *obviousness*! As the person will guard against any danger to his "face," the most distinctive feature of his entity, by his hands! But in this case his hands are bound and shackled to his neck! Thus, he has no other mean to guard against any danger except by his *face=his entire entity* as he is flung into Hell.

Day[36]; and (*had been*) said for the *dha'lemeena*[37] (*injustice-doers*) let-taste you[z] what you[c] were earning.	يَوۡمَ ٱلۡقِيَٰمَةِۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُواْ مَا كُنتُمۡ تَكۡسِبُونَ ٢٤
25. Denied they[z] who[r] of before them; then *ata*[x] (*betided-/eventuated*) [x] them the torment from whence not perceive they[z].	كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَأَتَىٰهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ٢٥
26. So Allah (*had caused*) them (*to*) taste the ignominy in the life[w] (*of*) the world[w] and surely the Hereafter's[w] torment (*is*) bigger, if they[z] were (*to*) know.	فَأَذَاقَهُمُ ٱللَّهُ ٱلۡخِزۡيَ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٢٦
27. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this, The Qur'an [x] of every a parable/example, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they[z].	وَلَقَدۡ ضَرَبۡنَا لِلنَّاسِ فِي هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٖ لَّعَلَّهُمۡ يَتَذَكَّرُونَ ٢٧
28. Qur'an [x] Arabic, other than possessing crookedness; *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they[z] reverentially guard not to displease Allah*).	قُرۡءَانًا عَرَبِيًّا غَيۡرَ ذِي عِوَجٖ لَّعَلَّهُمۡ يَتَّقُونَ ٢٨
29. Struck Allah a parable/example: a man (*slave*) in him contentious partners and a man *salaman*[38] (*peaceful-/slave of a sole owner*) for a man; are both level/even parable/example; the praise (*is*) for Allah; rather most (*of*) them not know.	ضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلٗا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلٗا سَلَمٗا لِّرَجُلٍ هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٢٩
30. Verily you[g] (*are*) *mayye'ton* (*eventually dying*) and verily they (*are*) [*too*] *mayye'toon* (=*plural of mayye'ton*).	إِنَّكَ مَيِّتٞ وَإِنَّهُم مَّيِّتُونَ ٣٠
31. Afterwards verily you [b] (*are*) The *Qeyamatey's*[w] (*Judgment's*) Day *enda* (*by Rule of*) your [n] Lord you [z] dispute.	ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ عِندَ رَبِّكُمۡ تَخۡتَصِمُونَ ٣١
32. Then who[a] (*is*) wronger[39] than who[p] [*he*] lied on Allah and denied [*he*] by the truth *edh* (*when/since*) [*it*[x]] came (*to*) him; is not in Hell[w] a *mathwa*[40] (*forced: long-term-abode*) for the unbelievers.	۞فَمَنۡ أَظۡلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدۡقِ إِذۡ جَآءَهُۥٓۚ أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡكَٰفِرِينَ ٣٢
33. And who [x] [*he*] came by the truth [x] and *ssaddaqa* (*affirmed as true*) by it[x] those they (*are*) the *muttaqoona* (*they [z] who reverentially guard against Allah's displeasure*).	وَٱلَّذِي جَآءَ بِٱلصِّدۡقِ وَصَدَّقَ بِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ ٣٣
34. For them whatever[41] they [z] will *enda* (*by munificence of/by Rule of*) their Lord; *tha'leka* (*afar-that-it/*) [x] (*is*) a requital (*of*) the benefactors.	لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ جَزَآءُ ٱلۡمُحۡسِنِينَ ٣٤
35. To expiate Allah *a'n* (*off*) them evilest (*of that*) which[x] they[z] worked and [*He*] requites them their remuneration by *ahsane* (*most perfect and beautiful deed/say*) (*of that*) which[x] they[z] were working.	لِيُكَفِّرَ ٱللَّهُ عَنۡهُمۡ أَسۡوَأَ ٱلَّذِي عَمِلُواْ وَيَجۡزِيَهُمۡ أَجۡرَهُم بِأَحۡسَنِ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٣٥
36. Is not Allah surely sufficer (*of*) *abdehe*[42] (*His slave*); and they [z] frighten you [g] by whom [r] (*are*) of lesser	أَلَيۡسَ ٱللَّهُ بِكَافٍ عَبۡدَهُۥۖ وَيُخَوِّفُونَكَ

[36] There is an *omitted* predicate (=*better or he who is in Paradise*) at the end of this sentence! See **القرطبي!**

[37] The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice!" See the *Lexicon* attached to this *Translation*!

[38] The word "**سلمـا**"= *peaceful* see **التاج**, it also means *owned by a sole owner*, according to **القرطبي!**

[39] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger!*"

[39] In "**اللسان**": "**ثوى**"= **هلك**; and "**مثوى**" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "**مثوى**" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

[41] See footnote 8 above regarding *whatever*!

than/without Him; and whom^{p} Allah misleads then not for him of a divine-guider.	بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾
37. And whom^{p} Allah divinely-guides then not for him of a misleader; is not Allah surely Mighty revenge-possessor.	وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾
38. And *la'en* (*indeed if*) you^{g} asked them: Who^{a} created the Heavens^{w} and the Earth^{w}; surely assuredly[43] say they^{z}: Allah; let-say [*you^{s}*]: have seen you^{c} what you^{z} invoke of lesser than/without Allah; *en* (*if*) Allah wanted me by *dhurren* (*persistent distress*), are they^{y}[44] removers-she^{y} (*of*) His *dhurre* (=*dhurren*); or if [*He*] wanted me by a mercy^{w} are they^{y} withholders-she^{y} (*of*) His mercy^{w}; let-say [*you^{s}*]: Allah (*is*) my sufficiency[45]; on Him trust the trusters.	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾
39. Let-say [*you^{s}*]: O, my people let-work you^{z} on your^{n} station[46], verily I am a worker; so you^{z} will know.	قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
40. Whom^{p} *ya'ateehe*^{x} (*betides/eventuates him*)^{x} a torment, disgracing him and befalling/legitimating on him torment *muqeemon* (*iteratively sustainer*).	مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾
41. Verily We descended on you^{g} The Book for the mankind by the right; so whoever *ihtada* (*he found and accepted the divine-guidance*) so for himself^{w}; and whoever[*he*] strayed, so verily only [*he*] strays on it^{w}; and not you^{s} (*are*) on them surely a custodian.	إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾
42. Allah *yatawaffa* ([*He*] *receives: before death/in unconscious state*) the selves^{w} while [its^{w}][47] death; and which^{u} died not in its^{w} *mana'me*[48] (*sleep/sleep-locale*) then [*He*] with-holds (*that*) which^{u} [*He*] judged on it^{w} the death and [*He*] sends the other^{w} to *ajalen*[49] (*term-limit*) *musamma*[50] (*that which is designated/named*); verily in *tha'leka* (*afar-that-it/*)^{x} surely (*are*) *Aya'ten*^{w} (*miracles/signs-/proofs*) for a people rethinking.	ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾
43. Or *ittakhatho*[51] (*they^{z} took and made*) of lesser than-/without Allah intercessors; let-say [*you^{s}*]: do even while albeit[52] they^{z} [were] neither possessing a thing and nor they^{z} cerebrate.	أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾

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[42] The word "*abdehe*" = "His slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!
[43] The "**ل**" in "**ليقولن**" is a *juratory* "**ل**" = "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*"!
[44] The pronoun "**هُنّ**" refers to the "*aalehah*^{w}" (*deities*)^{w} which are in the "*broken plural*" so it is *feminized*!
[45] The word "**حسب في حسبنا**" = "**مُحسِبٌ لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!**" Thus, "**المصدر**" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See **التاج**!
[46] That is the social position or rank!
[47] That *each individual self*, without exception!
[48] As sleep is the *minor* death!
[49] The word "**الأجل**" means term-limit, see **اللسان**!
[50] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!
[51] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
[52] The construct "**أولو**" is made up of *three distinct* components: (1) "**أ، الإستفهام الإستنكاري**"= *disapprobatory interrogative*, (2) "**و، الحالية**" adverbial= "while," and (3) "**لو**"= *conditional* particle="albeit!" For (1) I chose

44. Let-say[you[s]]:for Allah (*is*) the intercession[w] together; for Him (*is*) the Heavens'[w] and the Earth's[w] proprietor-ship; afterwards to Him (*is to be*) returned you[z].	قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٤٤
45. And if (*had-been*) mentioned Allah alone disgusted[w] hearts (*of*) whom[r] not believe they[z] by the Hereafter [w]; and if (*had-been*) mentioned whom[r] (*are*) lesser than-/without Him, *edha* (*suddenly/whereas*) they (*are*) *yestabsheroona*[53] (*they*[z] *affirm pleasant tidings*).	وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ٤٥
46. Let-say[you[s]]: *Allahohumma*[54] (*O, Allah*), The Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*); the invisible and the visible Knower; you[s] rule among Your[t] *eba'de* (*worshippers/submitters/slaves*) in what they[z] were in it[x] differing they[z].	قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٤٦
47. And had that for whom[r] *dhalamo*[55] (*they*[z] *wronged*) what (*are*) in the Earth[w] together and its[x] like with it[x] surely (*would have*) ransomed they[z] by it[x] from the ill torment, The *Qeyamatey's*[w] (*Judgment's*) Day; and (*would have*) appeared for them from Allah what not could *yahta'sebona* (*they*[z]: *reckon/presume/expect*).	وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِي ٱلۡأَرۡضِ جَمِيعًا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ مِن سُوٓءِ ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ ٤٧
48. And appeared for them *sayye'aa'to*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] earned and *haqa* (*deservedly besieged*) by them what they[z] were by it[x] *yasta'hzeona* (*they*[z] *jest/affirmably jest*).	وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٤٨
49. So if touched/betided the mankind *dhurron* (*persistent distress*) [*he*] invoked Us; afterwards when *khawwalna* (*We fostered/nurtured*) him a boon[w56] from Us, said [*he*]: verily only [*I*] (*had-been*) given that on knowledge[57]; rather it[w] (*is*) an essay[w]; [and] but most (*of*) them not know.	فَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ دَعَانَا ثُمَّ إِذَا خَوَّلۡنَٰهُ نِعۡمَةٗ مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمِۭ بَلۡ هِيَ فِتۡنَةٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٤٩
50. *Qad* (*already and affirmatively*) said it[w] who[r] they[z] of before them; so not enriched[58] *a'n* (*regarding*) them what they[z] were earning.	قَدۡ قَالَهَا ٱلَّذِينَ مِن قَبۡلِهِمۡ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ٥٠
51. So betided them *sayye'aa'to*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] earned; and who[r] *dhalamo*[59] (*they*[z] *wronged*) of these, shall betide them *sayye;aa'to*[w] (*of*) what earned they[z] and not they (*are*) surely enfeeblers.	فَأَصَابَهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْ وَٱلَّذِينَ ظَلَمُواْ مِنۡ هَٰٓؤُلَآءِ سَيُصِيبُهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْ وَمَا هُم بِمُعۡجِزِينَ ٥١
52. Have [and] not they[z] known that Allah *yabsotto* (*swells/-expands*) [*He*] the *rez'qa*[x] (*provision/victuals for sustenance*)[x] for whomever [*He*] wills and [*He*] constricts; verily in	أَوَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ إِنَّ فِي ذَٰلِكَ

"even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*! For (3) "albeit" seems to me very appropriately self-explanatory!

53 The word "استبشر" means (a) he *affirmed the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

54 The expression "اللّهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah!

55 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

56 See the *Lexicon* attached to this *Translation* for the word "نعمة," the *next best approximation* in English for "نعمة" is "boon!" in *fact* there is *no* English equivalent *per se* for "نعمة," as "نعمة" means: (1) a *gender noun* denoting the *few and* the *multitudes* of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*!

57 That is: *over knowledge* "I have," he claims! See الطبري!

58 The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer*, *made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

59 See footnote 4841 above regarding "ظالم"="فاعل الظلم," and "ظلم"= "*wronged*!"

tha'leka (afar-that-it/)[x] surely (are) Aya'ten[w] (miracles/ signs/ proofs) for a believing people.	لَأَيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٥٢
53. Let-say [you[s]]: O, My eba'deya (worshippers/ submitters- / slaves) who[r] squandered they[z] on their selves[w]: let-not despond you[z] of Allah's mercy[w]; verily Allah forgives the offenses together; verily Allah, [He] (is) The Ghafooro (iterative Forgiver) Raheemo (iterative mercy Giver).	قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٥٣
54. And aneebo[60] (let you[z] iteratively return-penitently) to your[n] Lord and aslemo (let-you[z] surrender submittingly) for Him from before that ya'ateyakom[x] (betides/ - eventuates you[b])[x] the torment; afterwards not (to be) succored you[z].	وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ مِن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ ثُمَّ لَا تُنصَرُونَ ٥٤
55. And ettabe'ao (let-closely-follow you[z]) ahsa'na[61] (perfectest and beautifulest) (of) what (had been) descended to you[b] from your[n] Lord of before that yaáteyakom (haps/ - comes to you[b]) the torment suddenly[w] while you[f] not perceive you[z].	وَٱتَّبِعُوٓاْ أَحۡسَنَ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ بَغۡتَةٗ وَأَنتُمۡ لَا تَشۡعُرُونَ ٥٥
56. That says a self[w]: Alas hasrata[w62] (ardent contrition)[w63] over what farratto[64] (I had-remiss) in (my duty) towards Allah and en (surely) I was certainly of the scoffers.	أَن تَقُولَ نَفۡسٞ يَٰحَسۡرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ٥٦
57. Or says [the self]: had Allah divinely-guided me, surely (I would have been) of the muttaqeena (they who reverentially guard against Allah's displeasure).	أَوۡ تَقُولَ لَوۡ أَنَّ ٱللَّهَ هَدَىٰنِي لَكُنتُ مِنَ ٱلۡمُتَّقِينَ ٥٧
58. Or says [the self] when seeing the torment: if that for me (another) a recurrence[w] then [I] be of the benefactors.	أَوۡ تَقُولَ حِينَ تَرَى ٱلۡعَذَابَ لَوۡ أَنَّ لِي كَرَّةٗ فَأَكُونَ مِنَ ٱلۡمُحۡسِنِينَ ٥٨
59. Bala[65] (certainly-not); qad (already and affirmatively) came-she[y] (to) you[g] My Aya'te[w] (messages/ signs/ proofs) then denied you[g] by it[w] and istakbarata[66] ([you[g]] affirmed your[t] prideful haughtiness) and you[g] were of the unbelievers.	بَلَىٰ قَدۡ جَآءَتۡكَ ءَايَٰتِي فَكَذَّبۡتَ بِهَا وَٱسۡتَكۡبَرۡتَ وَكُنتَ مِنَ ٱلۡكَٰفِرِينَ ٥٩
60. And The Qeyamatey's[w] (Judgment's) Day [you[s]] see who[r] lied they[z] on Allah their faces (are) blackened[w67]; is not in Hell[w] a mathwa[68] (obligatory: long-term/ semi-permanent-abode) for the mutakabberena[69] (haughtiness-practicers).	وَيَوۡمَ ٱلۡقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُواْ عَلَى ٱللَّهِ وُجُوهُهُم مُّسۡوَدَّةٌۚ أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡمُتَكَبِّرِينَ ٦٠
61. And younajjey (iteratively delivers) Allah whom[r] ettaqaw	وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَوۡاْ

60 The word "أنيبوا" from "أناب" = "عاد مرة بعد مرة": *iteratively returned penitent*! See الهادي و الراغب!

61 There is no English word for أحسن =*ahsane*! Both words *perfectest* and *beautifulest* are in their *adjective* sense!

62 The word "**حسرة" is "أشدّ النّدم**," see التاج! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition!

63 The word "حسرة" is "أشدّ النّدم," see التاج! Thus "*contrition*" is *qualified* by *ardent* to indicate such *intensity*!

64 The word "فرّط" in "فرّطتُ" is *best described* by the word "*remiss*" which is an *adjective* and all its *synonyms* are also *adjectives as expected*! But "فرّط" and "فرّطتُ" all are *verbs* in the *past tense*! So I chose "*had-remiss*!"

65 The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous with "yes"="نعم," the *Lexicon* attached to this *Translation* for more elaboration!

66 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

67 The expression "*face blackened*" is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress!

69 There is *no noun* in English for "**متكبّر**" = *who is prideful/ haughty*! To make a noun= "*haughtiness-practicers*"!

(they[z] had reverentially guarded not to displease Allah) by their achievement[w70]; touches/betides them neither the ill and nor they sadden.	بِمَفَازَتِهِمۡ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمۡ يَحۡزَنُونَ ٦١
62. Allah, Creator (of) every-thing and He (is) over every-thing a Custodian.	ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢
63. For Him (are) the Heavens'[w] and the Earth's[w] *maqa'-leedo* (*keys/lockers*); and who[r] unbelieved they[z] by Allah's *Aya'te*[w] (*messages*) those they (*are*) the losers.	لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٣
64. Let-say [*you*[s]]: is then other than Allah you[z] surely command me to worship, O you[z] the *jahiloona*[71] (*you*[z] *who act ignorantly or incorrectly*).	قُلۡ أَفَغَيۡرَ ٱللَّهِ تَأۡمُرُوٓنِّيٓ أَعۡبُدُ أَيُّهَا ٱلۡجَٰهِلُونَ ٦٤
65. And *laqad* (*verily, already and affirmatively*) (*had been*) revealed[72] to you[g] and to whom[r] of before you[g] *la'en* (*indeed if*) you[g] partner (*others with Allah*) surely assuredly[73] miscarries your[t] work and surely assuredly [*you*[s]] be of the losers.	وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥
66. Rather Allah so let-worship [*you*[s]] and let-be [*you*[s]] of the thankers.	بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦
67. And not appraised they[z] Allah His right appraisement, while the Earth[w] together (*is*) His grasp[w] The *Qeyamatey's*[w] (*Judgment's*) Day; and the Heavens[w] (*are*) rolled[w] in His *Yame'ne* (*Power/Right-Hand*[w]); *subhana*[74] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated*[*He*]) *amma* (*regarding*) what they[z] partner (*other deities with Him*).	وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٧
68. And (*had been*) blown in the horn then swooned whomever (*are*) in the Heavens[w] and whomever (*are*) in the Earth[w] except whomever Allah willed; after-wards (*had been*) blown in it[x] another[w] then *edha* (*suddenly-/whereas*) they (*are*) *qeyamon* (*standers*) looking waiting[75].	وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ ٦٨
69. And *ashraga'te*[76] (*atmospherically illuminated*) the Earth[w] by its[w] Lord's Illumination[x]; and (*had been*) put the	وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا

[70] The word "مفازة" = "مَنجاة," meaning *rescue-achievement*! For the meaning of "مفازة" = "مَنجاة," see التاج!

[71] The word "جاهلون"="*jaheloona*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

[72] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[73] The "ل" in "ليحبطن" and "لتكونن" are *juratory* "ل"="ل القسم" amounting to="التأكيد," i.e. *affirmation*, expressed in both case by "*assuredly*"!

[74] The word "*subhanaho*"= "سبحانه" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "سبحان" or "سبحانك") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[75] The word "ينظرون" here could also mean "*waiting*" what is to be done with everyone!

[76] The word "*ashraga'te*"= "أشرَقتِ" is made up of two parts: the pronoun of the "ت التأنيث" = the feminizing "تـ" and the past tense "أشرق"= *had illuminated/lighted*! This past tense comes from "الشروق" which is *basically* the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise!

Book and (*had been*) come by the Prophets and [*by*] the witnesser/martyrs[77], and (*had been*) judged among them by the right while they (*are*) not *yodh'lamoona*[78] (*to be wronged they*[z]).	وَوُضِعَ ٱلْكِتَٰبُ وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٩
70. And (*had been*) fulfilled[w79] every self[w] what [*it*[w]] worked-she[y] and He (*is*) knowinger by what they[z] do.	وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ٧٠
71. And (*had been*) driven whom[r] unbelieved they[z] to Hell[w] (*in*) troops, until *edha* (*when/whereas*) they[z] came (*to*) it[w] then (*had been*) opened its[w] doors and said for them its[w] *khazanato* (*treasurers/warders*): have not *ya'atee-kom*[x] (*approaches/comes you*[b])[x] messengers[x] of you[b] reciting on you[b] *Aya'te*[w] (*messages*) (*of*) your[n] Lord and warning you[b] *leqa'a* (*meeting*) (*of*) your[n] day this; said they[z]: *bala*[80] (*certainly-not*); [and,] but righted the torment's word[w] on the unbelievers.	وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا قَالُواْ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ٧١
72. (*Had been*) said: let-enter you[z] Hell's[w] doors, immortals you[z] (*are*) in it[w]; so wretched *mathwa*[81] (*long-term-obligatory abode*) (*of*) the *mutakabberena*[82] (*haughtiness-practicers*).	قِيلَ ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٧٢
73. And (*had been*) driven whom[r] *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) to the Paradise[w] (*in*) troops, until *edha* (*when/whereas*) they[z] came (*to*) it[w] and (*had been*) opened its[w] doors and said for them its[w] *khazanato* (*treasurers/warders*): peace (*be*) on you[b] *ttebtom* (*gladdened you*[c]) so let-enter it[w] you[z] immortals you[z].	وَسِيقَ ٱلَّذِينَ ٱتَّقَوْاْ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ٧٣
74. And they[z] said: the praise (*is*) for Allah Who *ssadaqana* (*rendered the truth for us*), His promise and bequeathed us the land[w83] *natabawa'a* ([*we*] *deservedly ensconce*) from the Paradise[w] whence [*we*] will; so *ne'ama* (*most excellent*) (*is*) the workers' remuneration.	وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ٧٤
75. And [*you*[s]] see the angels surrounders/surrounding from around The *Arsh*[84] (*Throne of Kingship*), *yousabbehona*[85] (*he-they say*: *subhana Allah*) by their Lord's praise and (*had been*) judged/finished among them by the right; and (*had been*) said: the praise (*is*) for Allah, the world's Lord.	وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٧٥

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[77] The word "شُهَدَاء" could bear a *double* meaning and both *could be applicable* as so indicated above!

[78] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[79] The word "وفّيت" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "وفّيت" means had been *endeavored and gathered the last part of an obligation and fulfilled it*!

[80] The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="نعم," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

[80] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate!

[82] There is *no noun* in English for "متكبّر" = *who is prideful/haughty*! To make a noun= "*haughtiness-practicers*"!

[83] The word "الأرض" = "the land[w]" is land[w] of Paradise[w] as the land of Paradise is of *two* types! One type for *those deserving* to be in Paradise[w] and the other for those who *could* have deserved it but *failed* to do so! Therefore, *their portion* of such land goes to the *deservers* of Paradise in *addition* to their portions! And so *is the case with respect to the land of Hell*! Hence, the Paradise and Hell people *each* gets "*double*" land.

[84] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[85] The word "*yousabbehona*"= *he-they say*: "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!